

## NEVER.

C. H. BALSBAUGH.

*My dear sister:*—Your intensely interesting letter is here. Its intelligent spirituality is anomalous. The great facts of the higher life that unceasingly occupy and often perplex your mind and heart, are not even cognizant to the apprehension of multitudes who profess to be believers in Christ. Devotion to the church and adherence to creeds constitutes the religion of many. An indwelling Christ, and an ever-informing, reigning Holy Spirit, is the care of personal christian experience, without which the eloquence of men and angels is no more than sounding brass or a tinkling cymbal."

Your letter refers to the highest possible altitude it is in the power of sanctified human capacity to reach. "Trying the spirits whether they be of God," does not primarily refer to the deep, constitutional workings of the human, and the conscious certainty that they are prompted and directed by the Holy Spirit. A much more general fact is in consideration by the beloved disciple. 1 John 4:1, 2. "Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." Not as a doctrine only, or a historical fact, but a personal experience. *My flesh.* This is the only safeguard against the rules of the devil. The inclusion of Christ is the exclusion of Satan. "The prince of this world cometh, and hath nothing in me." John 14:30. "The mind of Christ" in us enables us ever to "walk in the light as he is in the light." Phil. 2:5, and 1 John 15:7. "God is light," sin is darkness; and devil and darkness are synonyms. When Paul's great prayer in 1 Thess. 5:23 is realized, we will have an unerring monitor and guide to solve our perplexities in the daily trials and problems of life.

Paul "was forbidden of the Holy Ghost to preach the word in Asia." How did he become aware of that prohibition? He assayed to go into Bythynia, but the spirit suffered him not. Why? The time was not yet here. A vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us. After he had seen the vision, immediately he endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." Acts 16:6-10. This indicates one method of divine guidance. *Afterward* Paul preached the word of the Lord Jesus in all Asia. Acts 19:10. In the 21st verse of the same chapter, we find that "Paul purposed in the spirit" that he would write

certain localities, and then he said, "I must also see Rome." How marvellously was that purpose fulfilled. "In the spirit" the project was conceived and in the spirit executed, and yet the malice and persecutions of men and devils intervened through divine providence. No wonder that in his epistle to the Romans he breaks out in the sanctified pean of the glorious, infallible purpose and supervision of Jehovah 11:33-36. The indwelling Christ gives perfect assurance that the "very hairs of our head are all numbered," and that "all things work together for good to them that love God." Luke 12:7. Rom. 8:28. By the growing consciousness that Christ has come in our flesh we find the unfailing solace and support of Phil. 4:6, 7. There is no peradventure about the confidence which the Holy Ghost inspires. The persuasion of 2 Tim. 1:12, is as unequivocal today as ever. You allude to the ease and pleasure of self-sacrifice. It is nothing less than "the joy the Lord." How few of us know the serenity of and rapture of John 15:11. Tradition and creed and sect are apt to shrivel and petrify our natures, and make us unchristly and unbrotherly. Call me not a Conservative Baptist, nor a Progressive Baptist; such nomenclature is too insignificant for one who is at home in 2 Cor. 5:16. Call me Christian. The heart in which Christ dwells is large enough to embrace the race. If we do not find it "more blessed to give than to receive," it is time to study the injunction and interrogation of 2 Cor. 13:5. The disposition to make sacrifices for others, is nothing less than "the grace of God." 2 Cor. 8:2-4. Rest assured that for the stamps you sent me, and the love that prompted you, the fulness of the divine liberality is for you. 2 Cor. 9:8. You ask me to make my wants known whenever they occur. No, my dear sister, God alone is my confidant in such crises. I need thousands of stamps, and other et cetera incident to my silent ministry; but as I am called of God to serve in this humble vocation, I am quite sure that "He will supply all my needs according to His riches in glory by Jesus Christ." Phil. 4:19. A perfect consecration makes possible an unflawed faith, and this has command of all the resources of infinite love and wisdom and power. Study Rom. 8:32, and then enjoy to the full, Isa. 26:3, 4. "I am the truth," is the self-assertion of Jesus. "He will guide you into all truth," is the prerogative of the Paraclete. How full of God Jesus is, we learn in Col. 2:9. How free the dispensation of this fullness is by the Holy Ghost, we find in John 16:14, 15. What poor, stunted, cowardly Christians we are, when we might have "our life hid with

Christ in Jesus," and be filled with all the fullness of God." Col. 3:3. Eph. 3:19. Set your aim no lower than "the high calling of God in Christ Jesus." Phil. 3:14. "Looking unto Jesus." Let this be the living, moulding motto of every moment. Christ is not only our exemplar but our impulse. He not only "ever liveth to make intercession for us," but he lives *in us* as unquestionably as the Father lives in him. John 17:21, 22, 23. This, and only this, is salvation. Let *nothing* discourage you. Day and night, awake, asleep, may your soul sing with ever-increasing joy, the jubilate of Paul in Rom. 8:35-39.

What about my captain? I have not forgotten it. You will find it in Heb. 13:5. It is God's pledge of ever-lasting faithfulness.

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## BOYS' BLUNDERS.

An English schoolmaster says that boys' blunders imply nimbleness of mind and vividness of imagination. Among the causes of their errors are false analogy, association of ideas, love of rhyme, and a desire to substitute something familiar and intelligible for something unfamiliar and unintelligible.

English sailors changed *Bellerophon*, the name of an ironclad, which had for them no meaning, into "Bully Ruffian," which conveyed a definite idea.

With a similar desire to substitute the intelligible for the unintelligible, an English boy, doing an examination paper, amended Milton's line, "In heaven ycleped Euphrosyne." Seeing no sense in the obsolete word "ycleped," meaning "called," he made Milton state that "In heaven yelped Euphrosyne."

Another boy described a "weeping birch" as "a birch that makes you weep." The "spoiler's hand" was said, by a boy who evidently had not an indulgent father, to mean "father's hand, because he spoils you."

A boy enriched geography by the "Isthmus of Panorama," meaning that of Panama. Another, being asked to state what he knew of John Wesley, wrote, "Wesley was the founder of the Wesleyan Chapel, who was afterward called Lord Wellington"—whose family name, Wellesley, the boy associated with that of the great Methodist.

The method of searching history in some English schools evidently fails to stamp facts on a boy's memory. "Luther," wrote one boy, "introduced Christianity a thousand years ago; his birthday was in November, 1883. He was once a pope; he lived in the time of the Rebellion of Worms."

"Socrates," wrote another, "was no use at fighting. He was very ugly; he had a flat nose; his eyes stuck out; he destroyed some statues, and had to drink the shamrock."—*Sunday School Visitor.*